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PURPOSES OF THE EVENING COLLEGE, REFLECTIONS IN 1953.

BY- HOULE, CYRIL O. AND OTHERS

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THESE FOUR PAPERS PRESENTED AT THE 1953 CONVENTION OF THE ASSOCIATION OF UNIVERSITY EVENING COLLEGES ON PURPOSES OF THE EVENING COLLEGE HAVE BEEN REPUBLISHED BECAUSE OF THEIR PRESENT-DAY RELEVANCE FOR ADMINISTRATORS IN DEVELOPING GUIDING PRINCIPLES GOVERNING THEIR WORK. EARL MCGRATH DISCUSSES OUR CHANGING SOCIETY (INCREASE IN EDUCATIONAL LEVEL, LONGER LIFE SPAN, INCREASING LEISURE TIME, DEMAND FOR CONTINUING EDUCATION) AND HOW THESE FACTORS ARE FORCING CHANGES IN THE EVENING COLLEGE PROGRAM. IN COMMENTING ON COMMUNITY NEEDS, GORDON BLACKWELL POINTS OUT THE DIMENSIONS OF THE COMMUNITY WHICH DETERMINE THE PURPOSE OF THE EVENING COLLEGE (THE COMMUNITY COMPOSITION, ITS INSTITUTIONAL STRUCTURE, VALUE SYSTEMS, SOCIAL STRATIFICATION, INFORMAL SOCIAL RELATIONSHIPS, POWER STRUCTURE, AND ECOLOGY). HORACE KALLEN DESCRIBES THE HUMAN QUALITIES OF THE INDIVIDUAL THAT ARE OF INTEREST TO THE EDUCATOR (HIS DESIRE FOR KNOWLEDGE IN ORDER TO SURVIVE AND BE FREE). CYRIL HOULE SUMMARIZES THE DISCUSSIONS POINTING OUT THAT THE ACADEMIC TRADITION PROVIDES ADULT EDUCATORS WITH THE SUBJECT MATTER AND METHODOLOGY THEY NEED, BUT THEY MUST EXPLORE THE COMMUNITY AND THE NATURE OF THE INDIVIDUAL TO MAKE THE EVENING COLLEGE PROGRAMS CREATIVE AND VITAL. THIS PUBLICATION IS ALSO AVAILABLE FROM THE CENTER FOR THE STUDY OF LIBERAL EDUCATION FOR ADULTS AT BOSTON UNIVERSITY, 138 MOUNTFORT ST., BROOKLINE, MASSACHUSETTS 02146, FOR $0.75. (AJ)

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Reflections In 1953

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CENTER *for the* STUDY OF LIBERAL EDUCATION FOR ADULTS
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PURPOSES OF THE EVENING COLLEGE

Reflections In 1953

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Introduction

WORKSHOP ON PURPOSE: 1953

In 1953 the Association of University Evening Colleges devoted its annual convention to a workshop on "Purposes of the Evening College." The papers reprinted in this volume were statements made to that convention by speakers invited to analyze "purposes" for consideration in the workshop.

In a sense the discussion in the 1953 workshop was part of a long-standing discussion among leaders in the field. The years after the second world war were marked by tremendous growth in the evening college movement. The number of colleges and universities with formally organized adult education divisions was increasing, the student body was growing, and programs were proliferating. As C. O. Houle pointed out in his introductory remarks to the workshop, the evening college was emerging as a significant influence in American education.

What is the evening college and what should it be? Answers to such questions were in the process of formulation. But the rate of rapid growth had meant that every evening college administrator faced pressing concerns which required daily decisions. He found little time for philosophy —and indeed only meager experience upon which to build a set of purposes. Thus, the objective of the workshop was to provide deans and directors with an opportunity to think constructively about guiding principles which should govern their work.

The Association of University Evening Colleges and the Center for the Study of Liberal Education for Adults invited Cyril O. Houle to plan and direct the workshop. The program was designed to permit an examination of "purposes" from three perspectives which were and remain vital concerns for higher adult education—dictates of the academic tradition, needs of the community, and needs of the individual. Earl J. McGrath, Gordon W. Blackwell, and Horace M. Kallen were asked to present papers

on these subjects, respectively; the papers were to serve as working statements for subsequent discussion by work groups made up of evening college administrators. In other words, the papers raised basic issues and provided direction for the deliberations; they did not attempt to give the answers. As director of the workshop, Cyril O. Houle presented a concluding paper which served both to summarize and to underline the major issues of the conference.

Unedited transcriptions of the original addresses, given mainly from notes, were published in the AUEC Proceedings for 1953. The versions published in this Occasional Paper have been edited, but the ideas remain as originally presented. If the Center's publishing program had been fully developed in 1953, we undoubtedly would have published these papers many years ago. We are publishing them now not only because they represent an important milestone in the history of the Association and the evening college movement, but also because we find they are still quite relevant.

The papers were uncovered as we were planning a program to celebrate the Center's Fifteenth Annual Leadership Conference in March 1967. In looking back over earlier conferences we found that the idea for the 1953 workshop on "purposes" had emerged at the meeting in 1952 sponsored by CSLEA for AUEC leaders—the meeting which became the First Leadership Conference. Now, the theme for the 1967 conference will again be purposes for higher continuing education. Three of the speakers from the 1953 workshop (Blackwell, Houle, and Kallen) will return to discuss "purposes" as they see them developing for the future. As we prepare for this conference, it seems appropriate and useful to select this particular time to publish the earlier statements.

We wish to thank the Association of University Evening Colleges for permitting us to reprint the papers from the 1953 Proceedings, and to express our appreciation to the four authors both for permission to publish and for their cooperation in the preparation of the edited versions for republication.

James B. Whipple

January 25, 1967

DICTATES OF THE ACADEMIC TRADITION

Earl J. McGrath*

Before getting into my subject, let me explain what I think we mean by the academic tradition. For my purposes here, I should like to consider as the academic tradition that body of policies, practices, and customs that our profession has transmitted from one generation to the other. If this seems a simple definition, remember that it covers a great many things. It covers such things as living conditions in universities, the relations between faculty and students, and sometimes even matters of commencement ritual. All this is part of academic tradition.

In this conference, we are principally concerned with those traditions that concern the purposes of education, the content of education, and its methods. Is a course in life insurance a proper subject to be taught in an institution of higher education, in terms of the traditions of these institutions? Should all classes in the universities, regardless of where they are taught, use the same academic methods; ought the same examinations be administered to all students, regardless of where they take instruction, whether in the day school or in the evening? What does tradition say about these matters?

Some academic traditions are very old, going back at least to the twelfth century. But others are new. For example, in Europe one tradition that goes far back is the division of the university into four faculties—theology, law, medicine, and philosophy or a liberal arts program. In this country, however, these four faculties have been elaborated into a much greater number and they have been subdivided into an almost infinite variety of departments.

Nonetheless we are attached to traditions as though all were eternal, and we are irritated at proposed changes. Several years ago, when the

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Office of Education undertook a program called "life adjustment education," a good many members of the profession objected because it was too modern and too practical. One man, who called it "flapdoodle," was a professor of French. I had to remind him that in 1795 the Harvard faculty argued just as bitterly about whether French was a fitting subject to be taught in Harvard; they thought it was a fine subject for boys to study on the side, but it was hardly up to Harvard standards.

Traditions do change. When Mr. Eliot was at Harvard University in the 1860's, chemistry was merely tolerated as a subject of instruction. It was looked on as a messy business and relegated to a basement in one of the halls. Today, chemistry is an honored subject in the tradition of American universities. Some day, the sequence in chemistry study followed today may end up as a tradition in our higher education institutions. At the moment, it represents hardly more than an opinion of a few leaders in the chemical profession--the American Chemical Society.

I am making so much of a point of this because I believe we should not let ourselves be too much hedged in by the tradition in considering the program of an evening college. I know this is a concern among evening college deans who wonder if they are violating academic traditions. Well, I suppose there are some violations that we ought to be ashamed of, but I would say, as I have just attempted to point out, that what are now violations of academic tradition may very well become part of the tradition. In other words, violations are frequently the first steps in progress. That I think is a very important point for us to remember.

In a footnote to his paper on the discussions at the Center's leadership conference on the purposes of the evening college, Mr. Schwertman focused the question as it appears to those in the evening college.* He says that the group at the leadership conference was unhappy about the phrase "the academic tradition." What bothered them was that people tended to place something in the academic tradition if experts and specialists approved of it. He mentioned specifically the field of science, where what scientists today say we need to do in a course of study is often assumed to be in the academic tradition. For me, the problem centers on the fact that what is considered in line with academic tradition

*Reference is to the first leadership conference of the Center for the Study of Liberal Education for Adults, from which emerged the workshop where this paper was delivered.

is usually decided by what the teachers in the day division, the liberal arts college, and the professional schools decide it is. Thus, the content of the evening program is said to be in the academic tradition if it is approved by the daytime faculty.

Let me now get to the main point of this paper in concrete terms. To do this, I think it will be helpful to look at different parts of the evening college program separately and see how the demands of the academic tradition should influence each of them.

I see the evening college program as falling into four kinds of offerings. First, I would mention what is often described as narrowly vocational or utilitarian courses, those, for example, related specifically to an industry or to a branch of government. Office management in one of the industries would be one such narrow vocational program, or instruction related to police methods, detection, and analysis of crime. These courses do not correspond to anything that one would find in the daytime, in the liberal arts college, or even in the school of business administration. With respect to these courses I am sure you would agree that the academic tradition, as expressed on the campus, would have very little to do. These are courses that are developed to satisfy a specific need. Once it is clear that they are beyond high-school level and serve a valuable purpose and are therefore distinctly worthy of being offered in a university, it has been my experience that even the most tradition-oriented members of the faculty are not much worried about them. They generally do not carry credit, and they do not encroach in any significant way upon the territory of the established disciplines. Thus they do not generally arouse controversy.

In a second group of offerings, I would place higher vocational studies; i.e., professional education in law, in social work, library science, education, and business administration. In the main, the array of courses in a professional education program must be clearly related to the traditional practices and the content as faculty members identify it. That is to say, if you are going to offer a course in the field of medicine or law, it should be offered by someone in those faculties and offered according to the standard in those divisions. But even at this level variations may occur. Tax accounting, for example, is a high level course which presupposes a good deal of university instruction, but in an evening college it may not be organized on the usual basis, using instructors who are not

members of the faculty of business administration; it can become a somewhat different course from the standard courses on the campus.

When we turn to the next two categories of programs—degree-directed liberal arts programs and informal liberal education programs—the question about the dictates of the academic tradition is raised to real importance. For in these areas, the evening division has an opportunity to make a special contribution, not only to the education of adults, but ultimately to the education of undergraduate students as well. How it decides about what the tradition dictates will affect its ability to grasp this opportunity.

In regard to the degree-directed liberal arts courses of the kind normally offered in the daytime—a first course in history, for example, in a language, in anthropology, physics, chemistry, or any of the other established courses—we note that they are now handled at night much the same way as by day. These courses are taught by the people who teach them in the daytime; they retain the content and the methods used in the daytime and the examinations are the same. Here the influence of the tradition obviously is very strong.

Few of us would disagree that the standards ought to be determined by the appropriate faculty on the campus. On the other hand, many of us feel that the faculty must recognize the need to adapt both form and content to the students in the evening session. I believe the reason for low enrollments and high mortality in such courses in the evening divisions is the failure of the faculty to adjust, within the limits of the tradition, their method of teaching and the content of their courses to the level of adult intelligence, and, more particularly, adult experience. If some of the courses were to cut more broadly across disciplines, if they relied less upon lecture and more upon the initiative of the students (adults after all are quite capable of self-direction), and if they dealt more with problems and the relationship between subject matter and problems, even the standard liberal arts program, well within the tradition, would be much more popular than it is at present. It seems to me attempts to adapt these courses to the adult student are very much needed.

In the last category of offerings are the courses for the non-degree student—the person interested simply in a "liberalizing" education. Here we must examine traditional practices most critically, so that the evening division may free itself from those controls that may be valid for daytime

offerings, but not necessarily for these evening programs. We must have a program of liberal education especially for adults, for the students who are not interested in acquiring college degrees, many of whom already have bachelor's degrees, and even master's and doctor's degrees. We need educational programs for people who do not want to pursue a vocational objective or become especially skilled in any one of the disciplines. What they want is to come to grips with modern problems and to understand better the world in which they live. In other words, they want to develop as "liberalized" human beings.

Maybe I could give one example to make clear what I mean here. The Middle East at this moment is one of the most troublesome areas in the world. Every day the newspapers and the magazines are filled with discussions of its problems and tensions. Suppose a student, who has had very little instruction related to the Middle East, wishes now to come abreast of what is happening there and to form his opinions about the situation as a liberal, intelligent American citizen. With this motivation, he does not want to begin in the geology department and study the geology of the upper Nile. He does not want to take a course in the history of Judaism, Christianity, or Islam. He does not want to take an economics course which discusses the land tenure system in Iraq. What he wants is a course that will bring together information from the various disciplines, that will introduce him to the problems of the Middle East and give him the basic information and the ideas which will make it possible for him to form some valid judgments.

Programming in this kind of non-credit liberal education seems to me to offer unusual opportunity for the evening college. In my opinion, such programs will grow increasingly more important in the future, for a variety of reasons. Let me mention three or four factors in American life that I think will make these courses ever more popular and more needed in the years ahead.

First, there is the fact that the educational level of the adult population is changing. Last year, the average education in the United States among those above twenty-five years of age reached 12.1 years, just above a high school education. This trend is going to accelerate. A very large percentage of our people are coming into adult life ready for higher education.

A second factor I see influencing the future of the evening college is

the fact that the population is becoming an adult population. People are living longer; there are more people today of fifty, sixty, and seventy years of age than at any time in our history. This, our medical experts tell us, will also increase as time goes on. We will have an ever larger population with an increasingly comprehensive basic education from which to draw our students.

A third factor I rely on to affect evening colleges is the increasing leisure time in our society, yielding more hours and more years for study.

A fourth factor is the increasingly complex and rapidly changing character of our society, demanding of all people—even those who have a bachelor's degree—that they continue their education. This continuing education must be devoted not to the improvement of earning power alone, but also to extension of knowledge, to exploring the new fields and new problems that are constantly being developed.

The need for a program of liberal education is now stronger than ever before in our history, and it becomes greater as time goes on. More and more of our people must be broadly informed; they must be capable of making sound judgments based on evidence, and they ought to be interested in carrying on their own education further.

And so I believe that, with respect to the academic tradition, especially as far as the last category of programs is concerned, the evening divisions of our universities have a very important social service to perform. They can develop new kinds of instruction designed especially for people who want to do what I have just described—continue to broaden their knowledge throughout life. In this area, the evening division can make a contribution, as I said, not only to adult education, but to the undergraduates who also need this kind of education.

The evening divisions have already had a beneficial influence on traditional courses; undergraduate instruction in many places has been improved because teachers were challenged by adults to do a better job of teaching. And I see here another chance for experimentation that may lead to very fruitful results in the whole of higher education and may beneficially modify some of our academic traditions.

NEEDS OF THE COMMUNITY

Gordon W. Blackwell*

How can knowledge of the community help determine the purposes of the evening college? To discover the imperatives for education flowing from the needs of the community, I believe we must look at the community from at least three perspectives.

First, since we know that adult students of the evening college do not live in a vacuum, we have to try to understand how the nature of the community in which they live influences their needs as individuals. (I do not mean to encroach on Professor Kallen's subject, but these two aspects do dovetail.) What I am saying is simply that one way to identify community needs is to see how the community contributes to the needs and interests of individual students.

A second starting point is to see in what sense one speaks of community needs at all. Are there really community needs that exist apart from the needs of the individual citizens of the community? We use the term "community needs" quite deliberately. We must look closely at the situation, therefore, to see if we can identify needs as community needs distinct from the needs of individuals.

For our third approach we have to focus on the fact that, like its students, the evening college does not function in a vacuum. Its immediate environment includes first the university of which it is a part (Earl McGrath just analyzed for us the importance of the academic tradition that the university embodies), and second the community which it serves. The articulation of the evening college with the various parts of the community should be a third perspective from which to understand the purposes of the evening college.

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*Gordon W. Blackwell is president of Furman University in Greenville, South Carolina. In 1953 when this paper was delivered, he was director of the Institute for Research in Social Science at the University of North Carolina.

Keeping in mind these three perspectives, let us now see what our focus should be. I want to suggest what we might term a general framework for community exploration. (We can only talk here in terms of a general framework, for to do a specific analysis on your individual locales each of you is better informed than I could ever be.) I am assuming that we can identify guidelines that will help us to explore community needs. These guidelines can emerge, I believe, from an understanding of the different dimensions that make up the community.

Before I go on to name what I believe are the relevant dimensions, I must warn you that an analysis like this gives a rather static conception of community. Even if you know all the things that I will name about your community at any point in time, the main characteristic of a community is still its dynamic quality; it is, after all, a functioning phenomenon. We must think of these dimensions, then, as existing in a framework of constant social change. And we must remember also that they are not discrete parts, but rather that each of the dimensions is closely interrelated with the others. Keeping this qualification in mind, we can now look at the significant dimensions of a community.

There are at least seven dimensions of a community we should recognize. First, and quite obviously, there is the population base. If we are to understand the community, we need to know something about the human raw material that makes it up. Who are the people? What is the age and sex composition? (I would guess, for example, that an evening college program in St. Petersburg, Florida, would find a rather different age composition among its students from that of most other communities.) What about the racial characteristics of the population, the nationality groupings? What about the educational level and the people's mobility within the city? What about migration? Your cities are peopled to a large extent by immigrants, many of whom have come quite recently from rural communities. What does this mean in terms of purposes of an evening college? Certainly the more we know about the population the better will we be able to judge what must be done by the evening college.

Secondly, a very important dimension of a community is its institutional structure, the complex web of organized social relationships which people have created to help them meet their needs better. Here it may be helpful to distinguish between the parts of this institutional structure, at least in general terms. Families are one part of the institutional struc-

ture. Others are the formally organized groups, the agencies that operate service programs. The range of agencies is wide and the number very great. There are, for example, churches, hospitals and medical centers; schools, welfare departments, and the college or university itself; the recreation departments, businesses and industries, newspapers, radio and TV stations; the transportation organizations of the community, the governmental units, and many more. A third group of organizations—somewhat different in nature but sometimes tied in with the institutions just mentioned—are the special interest groups (from your point of view, I suppose, pressure groups)—the labor unions, Chambers of Commerce, merchants' associations, professional organizations (especially teachers); Rotary, Lions, Kiwanis, and other civic clubs; the women's clubs, PTA, planning associations, and so on. All these, too, are organized groups with a formal structure and they have been set up to meet needs.

It is very important, it seems to me, for the evening college and its leaders to be aware of this institutional pattern in the community. (You probably know about it in a general way, but a formal and deep understanding is needed.) We must recognize, for instance, the evident need for coordination and cooperation between parts of this organized structure. The way things now are, it is a little like the story of the band and the tuba player. Many of you have heard, I'm sure, of the man who had played the tuba in the band for twenty years, and had been a top-notch tuba player. One day he had a chance to sit in the back of the auditorium and listen to the band perform. He became quite excited during the opening march. After it was over, he rushed backstage and said to the conductor, "My, that was wonderful; all my life I have thought 'Stars and Stripes Forever' goes oompa, oompa, and it really goes da-da-da-da." (hums the melody). You get the point, I'm sure. A one-sided perspective is what many of the organized groups and many of the agencies in a community have. They feel they are really playing the melody for their part of the community, but, in fact, they are only providing (maybe that's all they should provide) the "oompa" background.

A third dimension of a community is its value systems; we want to know the things that people hold dear, things high on the priority rating in that community. We know that communities vary a great deal in their values. They differ, for example, with respect to how they rate neighbor-

liness, individualism, or hospitability; how they feel about government and its function in their lives and in their community; how high they place security. American cities have been studied from this point of view by men like David Riesman, Lewis Mumford, and others. The extensive information we have acquired about value systems can serve as a challenge to the evening college. Certainly values must be recognized as a part of the community.

The fourth dimension I want to mention, more familiar today than it once was, is social stratification. Stratification is a way we have in our society of layering people, of ranging, on some prestige standard, masses of people as higher or lower than other masses of people. Social classes are not organized associations (we don't elect their secretaries or presidents!), but they are identifiable groups that people deem superior or inferior. And we now know that understanding of this aspect is extremely important in understanding American communities.

Part of the social stratification dimension, but worth separate mention, are the status of races and various ethnic groups in our communities and the relations among them. Does the evening college need to take stratification into account, and does this social pattern incorporated in the community offer any challenge? I think it does.

A fifth dimension we ought to look at is the pattern of informal social relationships. This area is still somewhat theoretical since as yet we know so little about it. (Not much research is done in this area because it requires a big staff and budget.) But it is clear that a network of interpersonal relationships of an informal sort exists in all communities and that it is extremely important to us as educators. This network is different from the organized institutional structure but may be influenced by it. Here we find informal leaders (opinion-formers, they have been called), people to whom others look with deference or with confidence, people who are liked and looked up to. We have here a kind of community network of informal social relationships that can be of use to leaders of the evening college. Because it is a channel through which they can find out about needs of individuals and groups, it may be a more effective means of knowing the interests of a community than the public opinion polls that are so common. Studies during the last war showed that even when attempts were made to bring all the media of mass communication to bear on a particular issue, they reached only a little more than fifty

per cent of the total population. Informal networks working somewhat like a grapevine for all we know may reach farther than this.

As still another dimension, the sixth in my series, I would mention the power structure, a newly-recognized element. Gradually we have come to see that, in addition to the formally organized decision-making parts of the community, there are also certain individuals behind the scenes who can pull the strings to make things happen or to block them from happening. Sometimes these people are viewed with some suspicion as the men in smoke-filled rooms who make the secret decisions that really control the community. Actually, I'd say they result naturally enough from the normal process in democratic communities. And more often than not, these private wielders of power have the interests of the community at heart. But whatever our opinion of them, they form another community dimension for us to understand and reckon with.

Finally, as the last dimension of a community, I would name ecology. Ecology tells us about the distribution of people in space and the way the community has been divided in terms of functions, particularly the social and economic functions. Knowing the ecology of the community can be of real value to the college. It can help to decide such questions as where in the city its buildings should be located and where particular programs can best be offered. Problems of parking in downtown areas, questions of where the students live, and other matters of that sort can be understood through the ecology of the community. If the evening college is trying to reach the whole community, to involve students from the various social classes, an ecological map may be most revealing. And knowing the ecology of the community can help one decide the extents of the college's community. Are the evening college service areas co-extensive with the community? Or is the college really serving a metropolitan region composed of several communities, differing perhaps in relation to several of the dimensions we have been discussing? Ecology can help to answer these questions.

These, then, are the seven dimensions of a community. In some ways still theoretical, they can nonetheless be useful tools for understanding the community. Let us look back now, briefly, at the three starting points I suggested earlier and see how our analysis of community dimensions throws light on needs related to the purposes of evening colleges.

I shall not take the time here to demonstrate the way that exam-

ining the dimensions of a community can answer questions related to the first suggested perspective, viewing the community as it influences the needs and interests of the individual adults. I think we will all agree that, as far as identifying needs of individuals is concerned almost all the dimensions will yield their crop easily enough to those who care to look.

But when we come to the second perspective, understanding community needs apart from the needs of individual citizens, it seems to me that a look at the different dimensions in turn will help. The institutional structure of the community includes, for example, some agencies and organizational groups that bring needs to the evening college. Even if ultimately the service provided actually touches individuals, at the time when the needs are presented I would think you could refer to these as community needs.

In relation to social stratification, we can certainly point out community needs growing out of the social class and caste patterns of a community. I heard recently about one evening college in the deep South that has set up discussion groups among adults to consider the problem of segregation in the public schools. Certainly, this is a community problem and the evening college in this case is trying to face up to a real community need.

Similarly, if we look at the ecology of a community, I think we will find that there are particular needs in the problem areas of the community. Neighborhood approaches to solving social problems in areas of our cities have been found effective. The evening college may also have to tailor its programs to the needs of particular neighborhoods. I am sure you are doing this kind of thing now, offering classes in particular neighborhoods rather than only at one central source.

I am not suggesting that the evening college should go out and attempt to meet all of the community needs as I would define them. I am merely saying that, among the purposes of the evening college, we could include serving community needs, over and beyond the needs of the individuals. I think it is up to each evening college, in light of its particular community and its particular university environment, to make the decision as to which of these community needs, if any, should be met.

The last perspective we talked about was to look at the evening college in relation to other parts of the community, viewing the evening col-

lege as one part of a complex institutional structure. It is clear to me that proper coordination of efforts with relevant community organizations is necessary for the welfare of the evening college. I do not know who should be the "tuba player," and who should lead the band, but that a real need exists for some kind of orchestration, I am convinced. It has been suggested that the evening college should itself serve as the coordinator of all adult education efforts in a community. Whether the college should take on so much of a role many will debate. There can be no debate, however, about the need for the evening college to see how best it can fit into the complex institutional structure of the community.

Let me say, finally, just a word about the relationship between the evening college and the power structure of the community, as well as with the informal networks of communication. It seems obvious that it is necessary for the evening college to know who the power wielders are in the community, to establish relationships with them, and to work with them. This, I think, is what is commonly referred to as dealing with the problem of community relations, a problem with which we are all familiar.

In conclusion, let me point out again that I have not tried to suggest what your purposes should be in light of the particular nature of your own community. I have tried only to provide a framework and some guidelines for you to follow in thinking about this subject. I have said that, along with other inquiries, it seems proper to "case" the community and see it in all its detail when thinking about purposes for your college. College departments may be able to help you, especially sociology and anthropology, which often have graduate students who need field work experience. But however you proceed, be assured that understanding your community, in all its dimensions, and looking at it from the various perspectives I have suggested, will contribute highly significant insights concerning the purposes of the evening college.

NEEDS OF THE INDIVIDUAL

Horace M. Kallen*

I think if you take the term "analyze" seriously—and I have been asked to be an analyst here—then you must analyze, that is, break wholes into their smallest dynamic parts. And if you start analyzing human combinations, you undergo the same sort of experience that any analyst undergoes, whenever he breaks up wholes into parts. Your analysis has to stop at the point where you come to something that cannot be further divided. In our case, that point is the individual human being.

You may, as we are doing here, talk about tradition in the academic world as abundantly and diversely as you like. But tradition is not a final point; it is not even anything you can put your finger on. If you analyze it far enough, you come back to an individual. The body of knowledge gathered by tradition is composed of words, in books or in learned papers, all of them always variously understood. You may think that the dictionary supplies a common meaning for the words in the books, but men's usage transforms even the dictionary. The dictionary is a fossil of living language, and when you study fossils you are engaged in reconstructing the past in terms of your present passions and needs. Authority on what is tradition is not contained in the dictionary, or in any of the material that the historian or the philologist or the classical scholar assembles when he attempts to transmit traditions. Behind the words, the authority is always a person, a man or a woman, with all the tensions and impulses of human actions in their diversity. He is a man different from all other men. He is the individual, the irreducible point of our analysis.

And if you continue analysis as far as this when you think of community, you find the same irreducible individual behind the family and all other institutions that the community comprises. The important factor in the structure of any associative pattern is not primarily the pat-

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tern. The pattern, in itself, is not dynamic, any more than buildings are when they are not in use, or books when nobody reads them, or teachers when they do not communicate with their pupils. What makes community is communication, and communication is between people—between speakers and listeners. Speakers and listeners together form institutions, which are associations of individuals who have developed a technique of mutuality in communication, transforming communication into communion. This communion turns them from an aggregate of separate persons into a team, or a community. They become an organization of interests—an institution.

Like people, institutions (or groups, or families, or what you will) must struggle to survive and to grow in the presence of other groups and institutions. But unlike individual communication, the relations between groups are thoroughly competitive in spirit. (The range of that competition, by the way, is often wider and deeper and less honest than is acknowledged.) Institutions cannot engage, as people do, in free inter-communication about differences. But it is exactly through such inter-communication that we achieve a kind of competitive-cooperation or cooperative-competition, the dynamic interaction between the two modes of human relations that can lead to enlightenment.

My point is still that the individual is and has to be ultimately the ground of purpose in our educational programs. We must look directly to him, trying to understand what he needs and wants from education, when we determine our role as educators.

When I consider the individual, I see at least two basic qualities that interest me as an educator. First, I see that each man's struggle to live is basically a struggle to know. Knowledge, I believe, makes the difference between successful survival and extinction. That is why Francis Bacon says knowledge is power; and it is why equal distribution of knowledge is a democratic society's ideal, why we must accept as one of the prime elements of democracy, the availability of education to everybody and the free movement of skills and ideas.

Second, I see as basic to the individual the desire always to grow, to become free, to exceed his own limitations. Ignorance is a limitation; it keeps a man blind and helpless. He wants to acquire competence to move out from where he is, to enlarge his liberty. The difference between an uneducated man and an educated man may be as wide as the

difference between bondage and freedom. The heart of the issue concerning purpose to me lies in the fact that education is the way to freedom.

Historically, too, education has been identified with freedom. Before the democratic revolution, as we know, education was an aristocratic privilege, something reserved for the higher classes, the free men in the society. The citizen of antiquity, a free man by definition, was disciplined in the liberal arts. His education did not consist of learning the technical skills of the carpenter or of the farmer or of the tradesman—not even of the sculptor. (If skills were taught, ancient education was concerned either with the functions of the soldier or the leader.) When, in older eras, man spoke of education, he meant essentially learning for spiritual and intellectual growth, for the life of a man of leisure, so a free man.

Education came to include learning for work when the democratic revolution transvalued labor—when work, instead of being conceived as punishment imposed on men for Adam's sin, or as the mark of a slave (as both Plato and Aristotle said it was), became a part of freedom. The phrase "dignity of labor" is a post-democratic phrase; before democracy, labor never could be dignified. On the other hand, even in the era of democracy, the phrase is sometimes no more than a slogan; it does not represent acquiescence of working people in the dignity of their work. Because it doesn't, we find a pressure all the time away from labor to a diminution of labor.

But in a modern world, in a relatively free society like ours, the old invidious distinction between the gentleman of leisure and the laboring man no longer obtains. The laboring man—who once worked from sunrise to sundown, and then got that cut to a twelve-hour day, and then an eight-hour day, and now a six-hour day—is himself a man of leisure. As a man of leisure, he has become, not yet a free man, but certainly a freed man. The transformation of this freed man into a free man is the main function of education today. It is, as I see it, the primary task of the evening college.

What does a college have to do to help the individual to be free? Liberation, I think, comes, not from the information you absorb, but from the diversity of human associations you experience. To grow up and to become mature is to become "hyphenated." The fully civilized man is the completely hyphenated man. He is aware of many other people on the globe, of their ways of life, of their beliefs, and of their ways of thought.

His feeling and his thinking provide the bridge that reaches to other persons in a process of give-and-take that continues in a circular motion.

A man's liberation consists in the degree to which he can move, not from class to class as is often assumed, but from one combination with other people to other combinations. His social mobility has nothing basically to do with the fact that as a poor man, he can become rich, but rather with the fact, that if he is ignorant, he can become educated. And becoming educated means increasing the number and variety of intercommunications he makes with people different from himself, yet with understanding, sympathy, and respect for that difference.

Now, this kind of expansion of communion with others is not a thing that man can do very well as he is earning his living. Breadwinning is a limited, concentrated, narrow activity. What happens in the working situation too soon turns into repetitive routine; work processes, which in the beginning were vital and variable, are mastered and become habitual. This change applies to teachers and administrators as much as it applies to garbage collectors. If you doubt me, just remind yourselves of the professors who learn their subject-matter as young men, set up a body of notes, and then use it repeatedly for a generation of teaching.

Routine means repetition. In the industrial world, that repetition is absolute even for the white-collar person, and even as he is using the latest ideas and most complex machines, and all the rest that modern industry boasts about. A man's work life consists mainly in that bondage to unconscious repetitive action. (Variations, of course, do occur. A living human being can't help varying. And so there are accidents and sometimes even sabotage.)

Our feelings are offended by the conditions under which human beings in an industrial society earn their living. You earn your living as a wage, but you do not know what you have earned your living for. Our lives are divided into a day-life and a night-life. Similarly we divide our educational offerings. Vocational education, as it is called, is focused on the day-life, on the business of earning a living. And the rest of education is usually directed toward the "night-life," the time when a man's day-work is done, when, after he washes up and changes his clothes, he turns to the diversions offered by art and science and all the things that are combined into the substance of good living. And this makes a reasonable division.

But I can not agree that the antithesis between vocation and culture, between day-life and night-life, is either necessary or inevitable. We can, if we want to, turn the present opposition into a synthesis.

What leads men to seek education—for day- or night-life—is that they feel constricted in some way, and they look to education to help them cross over the boundaries. This is so even if the limitation is as simple as an inability to earn as much as they like. But mainly people feel restricted because of a lack of relationship between the conditions of their labor and the culture of their leisure. Once you begin the process of seeing and illuminating the connection between what a man does by day, and the range of interest he would like to encompass by night, you are engaged in meaningful adult education.

Thus I would disagree with something Robert Hutchins once said—that it is no use teaching a truck driver nuclear physics. On the contrary, I would say nuclear physics can relate to him in significant ways; it can, for example, help him to know more of the structure and management of the truck. The kind of education which liberates the truck driver from the limitations of truck driving is just this kind that provides insight into the mechanics of his machine, the history of transportation, the history of culture, of roads and bridges, of the weather. When you are alert to educational possibilities for liberation of the human spirit, you can find them even in courses that teach a man how to handle a truck. You can move out into a great many avenues—even into painting and sculpture—without ever getting away from the economic center. For in that center, there is always a person.

The evening college, emerging from tasks that came its way out of many motives—getting a little more money for the day school by meeting competition from other fields, responding to pressures from community groups (the initiating motivation really doesn't matter)—is today recognized as having an identity that is distinct. It will have to be perfected and maintained in a competitive milieu, but I believe it can survive and prosper if it makes a direct appeal to persons as persons. Community interests, traditions are tools for the pupil or tools for the college. But in themselves they are only forces against which the individual may react, which he may combat, to which he may consent, or with which he may cooperate. But first and last, his personal decision to go with or against is the determining dynamic.

In the year 1953, the evening college, the college of adult education, is at about the same point in the history of education in our country that free, public education was in 1853, when Horace Mann left Massachusetts to go to Ohio and set up in Yellow Springs a college of liberal education for young persons. We are at a beginning. We are at a beginning of a movement in which the changes in our national situation, in our relations with other nations, in the development of our economy must either grow into independent maturity or disappear. In that movement, the evening college has a crucial role—to help us all grow from freed men into free men.

STRIKING A BALANCE

Cyril O. Houle*

Our task here in the workshop was defined as the education of ourselves. We are adults, at least so far as can be observed. If the rules of syllogistic reasoning still hold in this uncertain world, we have therefore been engaged in a process of adult education.

One of the things which is often said to differentiate the education of adults from the education of children is that the former may capitalize on the broader background of experience which the mature person possesses. Furthermore, the proper task of adult education should be to give integration, to give richness and meaning, to that experience. Education is a process of helping people to change themselves, of giving them the opportunity to acquire skills and knowledge, to deepen their insight and understanding, and to broaden their attitudes and their appreciations.

In our evening colleges, we set these changes as goals for the courses we offer. We see that skills, knowledge, understanding, attitudes, and appreciations are all inextricably related. But always, because we are men and women who have had the unusual advantage of higher education ourselves, we esteem particularly those activities which lead toward breadth. Skills and knowledge are crucially important as substance from which we build the higher values, but it is those higher values which we most deeply cherish. Insight gives meaning to facts; it puts them into order so that we can see their proper relationship and their relative importance. Appreciation gives us the capacity to be aware and to be sensitive; it lights up an area which has previously been dark or which we did not even know existed. Attitudes give us

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the motivating force to move in a new direction; they free the will as insight frees the mind.

If these broader values are those which we ideally seek when we educate others, then they are the ones which we should seek when we educate ourselves. At this meeting we have all learned many facts which we find interesting and useful. We have heard about practices and procedures which will give us greater competence when we return home. These are the things which at the moment we remember and which would come first to our minds if we had now to write for thirty minutes on what the conference means to us. But all of us know equally as well that we have gained these facts and these skills in a context of human association and as a result of the interaction of minds. It is from this interaction that we have gained the broader values. Cortell Holsapple made the wise comment that we do not learn as much at these conferences as we do between them. We think about what people have said, we test it out on the basis of our own experience, and we determine the residue of truth which it holds for us.

I heartily disapprove of summaries at the close of such a session as ours, because it has been my experience that summaries close off the process of growth. If we now pull up the seedlings planted in our minds to examine their roots, the seedlings die; they need time to grow and mature. It will not be my aim today, therefore, to be comprehensive, to read off lists of topics covered, to follow the often tortuous pathways of the discussions as they developed, or to put things in some imposed pattern so that all of our many scattered thoughts seem clear and logical and consistent. Instead, with your permission, I shall be subjective. As I look at the whole workshop, certain observations and ideas thrust themselves forward with compelling force. Perhaps with the belated wisdom of tomorrow's second thought, they will not seem to be important. Today they struggle to be said.

First of all comes my heightened realization that the evening college cannot escape the necessity of deriving its purposes from a consideration of all three of the factors with which we have dealt: the academic tradition, the individual, and the community. In a way, the evening college is like the great dams of the TVA which must be administered with several objectives in mind, all of them compelling and some of them contradictory. In the TVA, for purposes of power, as much water as possible must be kept in the reservoirs so that it will be available for future use

in case of drought. For purposes of flood control, as little water as possible must be kept in the reservoirs so that there will be a place to store flood waters. For purposes of malaria control, there must be a periodic raising and lowering of the water in the reservoirs so that the larvae which live in the shallow water may be stranded on the sand and die. For purposes of navigation, there must always be at least a channel deep enough so that ships may make their unimpeded way to the high hills of Tennessee. The engineer who controls the system of dams must be aware of all of these necessities, each with its articulate proponents. As the year progresses, and rain and drought succeed one another, he must make an infinitely varied series of calculations, taking into account both continuing demands and the immediate situation. He cannot choose conservation, or flood control, or navigation as his ultimate end; he must strike a balance among them. The evening college dean is in a similar situation. If he takes either the academic tradition, the individual, or the community as his final goal and subordinates the others to it, he will have results that differ according to the goal which he has made paramount. But these results will always be unhappy in some way, and will usually destroy the essence of the evening college.

What of our academic orientation to the universities of which we are a part? To some, it seems a rich common on which all of us may graze. To others, it appears to be a group of disciplines, with an inner structure of content and values which cannot be denied.

A comment which has great force for me is one which has been made by so many people that I sense it is being discovered and rediscovered throughout the country. It is the point that the academic tradition is basically a matter of spirit and not of form or content. Each generation must find its own vehicles of expression. In substance, the universities of today are not like the University of Abelard; they are not like the universities of twenty years ago. But the spirit of inquiry is, or can be, the same. The conviction that knowledge should be placed at the service of man can produce patterns. The curricula for young people of today cannot be just like the curricula for the young people of 1930. We shift and develop and modify, and if we did not do so, both teaching and the teachers would be dead.

In the evening colleges, we have a group of students marked by its maturity, and therefore completely different in its nature from the young people whom we usually serve on the campus. In ways that are not yet

clear to us, we must build new forms and patterns of instruction, integrating content, method, guidance, and evaluation. To the extent that we succeed, we shall enrich the whole tradition of liberal culture. Much of our present curriculum for young people is made up of the adaptation of content which was first developed for mature minds; St. Thomas, Goethe, Montaigne, and Darwin did not write with adolescents in mind. We have great progenitors, and we must try to be worthy of them. Of one thing I am sure. If we try to force our new students into old molds, we shall surely fail to stimulate and develop that broad group of enlightened men and women which must come into existence if our country and our world are to be fully civilized. We shall fail because, while we observe the forms, we shall not be perpetuating the true academic tradition. We shall have spilled its essence into the dust.

As we go about the task of making our evening colleges more powerful and vital, we shall find that the academic tradition provides us not only with the content and understanding which we must convey but also with a great part of the methodology we need. Gordon Blackwell, for example, in his address, gave us the fruits of his years of study within this tradition. He told us how to think about the community. He has placed in the hands of the evening college deans who heard him a practical tool which will bring them great rewards if they wish to learn how to use it. Like all complex mechanisms, it will not operate itself and, like all instruments, its proper use depends upon the will of its user. If we turn to our professors of psychology, of education, and of all of the other behavioral sciences, we shall find that, if we can really make them understand what we need, they will be able to help us. Moreover, they will want to do so because they will see very clearly that in the application of their disciplines to our needs, they will have a whole new field of inquiry and research. Some of them have what John Schwertman aptly called a "laboratory view of life," but as they help us they will see even more clearly that all life is their laboratory.

All of us believe that we must improve our communities, but we divide sharply on the best means to this end. Some of us hold that we should move out directly and educate for action; one dean, for example, who works in a southern state, is already doing what he can to prepare the people of his community to face the consequences which will inevitably result when schools no longer segregate white children. Others among us

hold that we should improve the community by improving the individuals within it, that our educational task lies in helping those who come to us to develop in so broad and sound a fashion that they will lead the way to a richer society. As for myself, I lean toward the latter view. May I suggest, however, that there is no fundamental conflict here. The difference is a difference of means and not of ends. Each of us will begin at the place which seems right to him; each of us will have his own point of emphasis. But unless I am greatly mistaken, each of us, whatever our general theoretical view, will find that, in practice, we are using both approaches.

Horace Kallen told us that the individual is the ultimate indivisible particle with which we must deal. Like the physicists, however, we have great difficulty in finding and dealing with our basic elements. As we conceptualize the individual we find that we are concerned with many facets but, as Father William Davish has acutely observed, it is of the essence of facets that they are on the surface. We have not found out how to go behind them to individuality itself. I confess that this problem troubles me greatly, for whenever I try to think about it I find that I can erect elaborate theories and sets of categories; yet when I look again, the quicksilver of personality has slipped through and they are empty of meaning.

There remains only one certain principle to which we can all agree. We cannot see the individual but we can see individuals. The path to progress lies in process. We must find ways of counseling our students, being careful to avoid the error of building mechanical procedures about which Donald Emery and Herbert Schueler, among others, have warned us.

We must learn how to help people help themselves, building and rebuilding their own conceptions of wants and their inadequacies, and the means by which they may be met. If we talk about needs in the abstract, we usually fall into a morass of difficulties. Henry Mills asks, "Who puts us in the judgment seat?" and we cannot answer. We can escape our quandary only if we see that our relationship with our students is a complicated one, involving on our part perceptiveness, diagnostic ability and, in many cases, therapy. Skill in handling this relationship is, in part, a product of experience, but we can also use the techniques of counseling and interpersonal communication which psychologists have been perfecting in recent years.

We cannot safely leave the problem in the hands of the counselors.

We do not have enough of them, and often they are not present at the moment when the student most needs assistance. That moment comes usually in the classroom before, during, or after a class. We must try to find teachers who will see their classes not only as groups—with a group tone, a group morale, and a set of group pressures—but also as an aggregation of individuals, each of them different and each of them with a pathway before him which must be kept open if he is to progress. This suggestion is an old one; to some it may seem a pious hope. I bring it forward now only because I sense that some of us, faced with mass enrollments, seek mass solutions. There is—there can be—no mass approach to the individual.

On one point I am in sharp disagreement with what seemed to be the general sense of the discussion in at least two groups. It was said several times—and always the speaker was left unrefuted—that the distinction between vocational education and liberal education is that liberal education is whatever you do not use on the job. The implication was clearly drawn that the study of Shakespeare is vocational for the English teacher but liberal for the plumber, and that in the study of plumbing the reverse is true. Furthermore, it was stated on several occasions that what is important is not what one teaches, but the way one teaches it. There is, of course, an essential element of truth in the latter comment, but there is also an essential element of falsity.

As I have thought about this matter, I have come to the conclusion that the discussion must have been faulty at this point; there must have been somewhere a failure of communication and I am quite prepared to believe that my mind was the imperfect receiver. Surely, at heart, we have a conception of liberal education which is not based on its lack of utility. Surely, we see it as being ultimately the most useful kind of education because it is concerned with the broad development of our intellectual, moral, and aesthetic abilities as men and women. As the name implies, it liberates us, it gives our minds, our wills, and our perceptions the same kinds of strength and steadfastness and power that wise exercise gives to our bodies. It is the test of breadth and not the test of utility which must be applied. Seen in this light, Shakespeare brilliantly taught will always be more liberal than plumbing brilliantly taught.

We shall, for many years, reap the harvest which Horace Kallen has so liberally sowed here. In only one respect did he leave an impression

which I think is erroneous and which is not in accord with his own basic conceptions. In making the distinction between work and leisure—his terms were "day-life" and "night-life," but they have a peculiar ring when spoken by a less saintly man—he implies that the fruits of work are to be reaped in the hours of leisure. The answer is, of course, for us, as all of us know, that leisure is not one of the perquisites we enjoy. So long as we possess our jobs, our jobs possess us.

In return, however, the evening college dean is given a priceless advantage. Within his job—and legitimately within it, too, so that if he takes full advantage of his assets he need make apologies to nobody—lie all of the central concerns which have possessed the mind of man through all history. He is not shut off, as millions are, by routine. He is not sequestered into some narrow channel which makes demands on only part of his capacity. Perhaps he must spend ninety per cent of his time doing tasks which he regards as routine, but for many people those tasks would seem freedom itself. And if he is wise, there is always the other ten per cent. How shall he spend it? Will he explore the academic tradition to see how, with all its richness, it may be put to use in the service of man? Will he explore the community, with all of its intricate systems of relationship, to see what he can do as a social engineer to make it better? Will he explore the endlessly fascinating nature of the individual, each person different, each person with his own needs and his own contributions, each person offering his challenge and his reward? Our colleagues at the campus were very grateful for the veteran students who came to them not as youngsters but as men, and all will agree that they were the best group which the universities have recently had within their doors. The positions of academic prestige today are usually held by those who teach in the graduate schools, and at least one of the reasons for this fact is that graduate students have a maturity of viewpoint which is challenging to their teachers. Yet the contact with adults which comes as so great a reward to our campus colleagues is ours, or can be ours, every day.

Perhaps the ninety per cent of our time must be spent on what we regard as duty, enriching though that duty would seem to most of the people in the world today. But the evening college dean can save and use the ten per cent. I challenge anyone here to say that he cannot arrange his affairs to make this possible. It is in this ten per cent that

there can occur the growth which will illumine all the rest.

It is as well the growth which offers the best hope for the future of the evening college. For I must reject at this point the comparison between the engineer of the TVA and the evening college dean. The latter has a responsibility to be creative which he can never forget. Whether he likes it or not, he is the chief architect of the evening college as it grows and develops. He is the keystone which gives structure and stability to all the rest. As I have listened to you talking these last two days, I have become ever more convinced that the vital evening college invariably has a vital dean.